Evgeniy Fedorovich M.

THE HISTORY OF MY ILLNESS

(A Brief Confession of a Person of the Intermediate Sex, a Male Psycho-hermaphrodite)

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Introduction

It was 1922. In a provincial Soviet town, much like a thousand other provincial Soviet towns, a young soldier named Evgeniy M. met a local postal worker. The young couple took a liking to each other and quickly got married. They were just like millions of other young Soviet couples. And if the story had ended there, it wouldn't even be worth writing about.

However, Evgeniy's comrades from his military unit soon made a shocking discovery. When word spread, the small town was rocked by a scandal. Local authorities tried unsuccessfully to force the young couple to divorce. It turned out that Evgeniy had been born a girl named Evgenia.

The authorities requested that the People's Commissariat of Justice annul the marriage. They received an unexpected response – the People's Commissariat ruled that there were no grounds for annulling the marriage. The Commissariat argued that the marriage had been entered into by mutual consent, and that failing to respect Evgeniy's self-identification would only cause him suffering and would be unjust.

A few years later, having fallen into poverty and alcoholism, Evgeniy was arrested in Moscow for hooliganism. His case soon attracted the attention of the Office for the Study of Criminal Personality at the Moscow Department of Health, where he was placed under the care of A.O. Edelshtein. With Edelshtein's encouragement, Evgeniy wrote a short autobiography, which the doctor published along with a case study in the journal "Преступник и преступност" ("The Criminal and Criminality") in 1927.

To Edelshtein we owe the verification and supplementing Evgeniy's biographical data (see Edelshtein's article in the appendix). In his article, he compares the case he studied with the available (limited) literature on the subject, attempting to clarify the scientific understanding of what he calls "transvestism" (the distinction between transvestism and transgenderism was established later).

Edelshtein fits into the general trend of Soviet science here. After the October Revolution, the Bolsheviks abolished the tsarist Penal Code, thereby decriminalizing homosexuality in Soviet Russia. People's Commissar of Health Semashko proudly highlighted this fact during his visit to the Berlin Institute of Sex Research in 1923. Soviet legislation rejected superstitions and adopted actual harm

as the criterion – and it was determined that there were no grounds for criminalizing mutually consensual sexual relations between people of the same sex. Soviet science, for its part, rejected philistine moralizing and recognized LGBT issues as worthy of study.[1]

Unfortunately, culture cannot be changed overnight, and Soviet practice often lagged behind the most progressive declarations of lawmakers and scientists. In this regard, YEvgeniy M.'s autobiography is an important testimony.

M. identifies as a "pseudohermaphrodite" – a person whose psychological sex differs from their anatomical sex and who is attracted to members of the latter (it is worth noting that M. does not contrast gender identity with sexual orientation, but rather views orientation as an element of gender identity). For this reason, he experiences discrimination that pushes him to the margins of society and turns him into a criminal.

Thus, based on his life experience, M. formulates *a socialist argument against intolerance*. According to M., bigots not only cause unnecessary suffering to people who do no harm to anyone and are unable to change "their nature." Through their intolerance, they also prevent the persecuted from making *productive use of their powers and abilities*. While socialist construction calls for an ever-stricter enforcement of *the duty to work*, bigots turn the persecuted *into idlers, into labor deserters*.

M. does not demand special privileges, but rather *equality in rights and obligations*. He advocates for equality in negative freedoms (sexual relations should be a private matter, provided they are consensual) and positive freedoms (participation in the universal duty to work). *Intolerance*, which turn the persecuted into antisocial elements, *contradicts the values and needs of building a socialist labor community*.

The same mechanism of intolerance leading to marginalization also operates under capitalism. For example, it is estimated that LGBTIQ+ people account for 20-40% of the homeless population, even though they make up only 5-10% of the general population.[2]

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1 More on early Soviet policy toward LGBT people in: Dan Healey, „Homosexual Desire in Revolutionary Russia" and Leslie Feinberg „„Lavender and Red".

2 Fraser, Brodie, Nevil Pierse, Elinor Chisholm, and Hera Cook. 2019. "LGBTIQ+ Homelessness: A Review of the Literature" *International Journal of Environmental Research and Public Health* 16, no. 15: 2677. https://doi.org/10.3390/ijerph16152677

However, while in a socialized economy the intolerance-marginalization mechanism runs counter to the general trend of social development (it is regressive both ideologically and materially), this is not the case under capitalism. As the Marxist theorist Harry Whyte noted: "Independently of [state-legal] laws, capitalism is against homosexuality [*and one might add: LGBT people in general – poltrot1917*] by virtue of its entire class-based tendency. This tendency can be observed throughout the course of history, but it is manifested with especial force now, during the period of capitalism's general crisis." This is because "capitalism, which needs an enormous reserve army of labor and cannon fodder in order to flourish, regards homosexuality [*and LGBT matters in general – poltrot1917*] as a factor that threatens to lower birth rates."[3]

We live in an era of low rates of profit and a capital-driven demographic crisis in developed countries,[4] so it is no surprise that we are also living in an era of intensifying attacks on the LGBT community (attacks on transgender people are particularly fierce, and the ferocity of these attacks and the denial of the existence and validity of transgender identity are inversely proportional to the quantity and quality of scientific evidence for the *biological existence of transgender people*).[5]

The historical tragedy of the LGBT movement lies in the fact that it emerged precisely during the twilight of capitalism. Hence, although the movement's demands are, in the abstract, entirely compatible with capitalism, in reality its gains have always been precarious. For example: the first country where same-sex marriage *became legal* was the Netherlands in *2000*; the first country where same-sex marriage *ceased to be legal* was Bermuda in *2018*; in *2025*, the UK Supreme Court excluded transgender people from the protection of certain anti-discrimination provisions introduced 15 years earlier by the *Equality Act 2010 – all of these turning points occurred within a single generation!*

That is why, even after a century has passed, Evgeniy M.'s plea in defense of his own dignity still resonates.

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3 Harry Whyte, "Can a homosexual be a communist?"

4 The relationship between the chronic crisis of capital overaccumulation and the demographic crisis is discussed in: https://poltrot1917.wordpress.com/2025/11/05/demographics-is-class-struggle-on-the-capitalist-tendency-towards-demographic-crisis/

5 Scientific data support "the notion that the underlying brain anatomy in transgender people is shifted away from their biological sex towards their gender identity". See: Kurth, F., Gaser, C., Sánchez, F. J., & Luders, E. (2022). Brain Sex in Transgender Women Is Shifted towards Gender Identity. *Journal of clinical medicine*, *11*(6), 1582. https://doi.org/10.3390/jcm11061582

Translator's note

Translated from Russian based on: А. О. Эдельштейн, „К клинике трансвеститизма", *Преступник и преступност*: Сборник 2 (1927): pp. 273–282 (digitized version available at: https://rus-neb.ru/catalog/000199_000009_008132506/).

Translator's footnotes are marked with Arabic numerals.
Author's footnotes are marked with an asterisk.
Text in square brackets was added by the translator.

Evgeniy Fedorovich M.

THE HISTORY OF MY ILLNESS

(A Brief Confession of a Person of the Intermediate Sex, a Male Psycho-hermaphrodite)

(1927)

The neuter gender [lit. средний – “intermediate”] is recognized only in grammar and is applied to inanimate things. In reality, however, there are people among us who fit neither gender, men who lack essential masculine characteristics, that is, women in their physical-sexual constitution, but in all other respects similar to men. These women consider their sex a misunderstanding and desire to transform themselves into members of the opposite sex. Such beings must be called people of the intermediate sex, although this term is not yet generally accepted. I am among such members of the intermediate sex. When the NKYu[6] approved my marriage as a union between a man and a woman, thus granting me civil rights, it was guided by the following assumption: if my marriage were not recognized and I were considered to be of the sex correctly determined at birth, then I would become unhappy for the rest of my life, I would be considered an abnormal woman, and my desire to unite with a being of the same sex would be considered by many to be criminal or at least depraved. And therefore, the NKYu deemed the following definition correct: having accepted the most essential physical characteristic, it must be said that I am a woman. Relying on the equally essential psychological characteristic (attraction to women), the NKYu could not help but see me as a man. Consequently, it was necessary to recognize me as a girl until I grew up, and then, from the moment of puberty, to recognize me as a man, in line with my self-awareness.

Professor Fibbler (? – A. E.) says that same-sex love is more common among false hermaphrodites than among normal people. Pseudohermaphrodites, both male and female, have a special predisposition toward same-sex sexuality. No means can eradicate the innate sexual attraction in humanity; similarly, this false instinct for same-sex life cannot be eradicated from the organism of a member of the intermediate sex. In terms of well-being and internal human sensations, the desire for a woman by is just as natural for the woman of the intermediate sex, as the desire for a woman is for a normal man. Thus, a second nature emerges within the female body, one not found in the majority.

Falling in love with women seems perfectly natural to members of the intermediate sex; a naked male body has no arousing effect on them. They can't even imagine how others become attracted to men. That such a phenomenon can be entirely instinctive is evident from erotic dreams. In dreams, people are not in control of themselves, and if, during an involuntary ecstasy of love, a woman sees the image of a woman rather than a man – this is her nature, which she is powerless to change. They are powerless to overcome this desire, which they consider natural, even if they wished. Once we have come to the conclusion that, alongside ordinary love, same-sex love exists as a distinct form, we must

6 People's Commissariat of Justice (*Наро́дный комиссариа́т юсти́ции*).

draw the logical conclusion and allow people of the intermediate sex the kind of sexual satisfaction available to them. All that can be demanded of them is that they not cross the legal barriers placed on normal people. Demanding complete abstinence from them, which is not demanded from anyone else, is, in my opinion, unjust. According to experts, among pseudohermaphrodites, just like among normal people, there are people who are abstinent and voluptuous, who have a strong and weak sexual desire, who are noble and brutish.

As for me, my love for a being of my own sex is as great, pure, and sacred as normal love for the other sex: I am capable of self-sacrifice, I would be ready to die for a loved one who would understand me. How painful it is that we are considered depraved and sick.

From the little I have said about my illness, about myself, I hope you will understand the terrible illness of my soul and my inhuman suffering. I ask myself time and again why I was born so miserable and what crime I committed before my birth for which I am suffering so terribly. I could be a handsome and adored man, a flawless father and husband, but I am an unfinished, ugly creature, a pseudohermaphrodite, desiring what is forbidden to me and an object of desire for those who can be nothing more than my comrades, but by no means my husbands.

Do you know of greater torment? And are my transgressions truly unforgivable? I was on the front lines, where, as an honest political worker, I committed my life, out of principle, honestly. I returned a wounded invalid (? – A. E.). I became a criminal because of unemployment – but what drove me to it? The fear of people's ridicule, my illness. In a senseless and futile struggle against a drive that is innate to me, I wasted my best years, even though I had long since realized that this drive is in and of itself neither pathological nor sinful. For a deviation from the norm is not yet a disease, and the satisfaction of a natural drive – which cannot have in any respect any harmful consequences for anyone – cannot be considered a sin.

Why should I be afraid of people when the fact that I am a person of intermediate sex, a pseudohermaphrodite, cannot be changed? But the people surrounding me cannot understand this.

And so, I can't go to work because I'm afraid people will find out, and that everyone will turn away from me in disgust if they learn about my sexual peculiarity, which, in fact, has nothing to do with

them. I'll be showered with ridicule and contempt. What good does it do that now no one knows that I'm a pseudohermaphrodite, that they perceive me as a normal man?

I'm unemployed, and unemployment is driving me to commit crimes out of desperation, out of need to find means of survival. And, by the way, I was not created to be a criminal. I'm educated; I have skills. I could have put my knowledge to good use. Who would believe that my heart was bleeding as I struggled with myself when I appeared before the MUR[7] as a criminal? Who would show me any compassion? The thought is unbearable.

I am condemned to starvation, to unemployment, to all kinds of loneliness; I have no moral right to start my own home, to have a quiet, peaceful life – isn't that a harsh enough punishment? Because of public opinion about pseudohermaphrodites, formed out of ignorance, stupidity, and malice, society drives unfortunates like me to death (or into criminal marriages with members of the opposite sex), and then solemnly declares: "It's immediately clear that we are dealing with degenerates." No, dear citizens, these are mostly mentally and morally perfectly healthy people for whom you have made life intolerable. I can tell you for myself, why I wish for death. Of course, it's not because I'm a mentally abnormal person. I'm not a morbid pessimist at all, and I know life can be wonderful. But, unfortunately, not for me. For me, life is hell. I'm utterly exhausted of fighting for my independence, for my masculine "I", for my honest name, so that, while struggling with the daily hardships that surround me, I don't become a criminal, so that I don't fall under the weight of my life's cross, so that I don't end up at the bottom of Moscow and end my life within the walls of a cell. Who will understand my inexpressible grief, my desire to become a useful person for society?

Professor Freud rightly points out that people who are sexually perverted cannot be considered degenerate. This phenomenon occurs in people who are otherwise completely normal and highly developed morally and intellectually. No one can consider people of the intermediate sex physically or mentally ill. Among them, there are many people with strong musculature and a well-proportioned and powerful body structure. True, there are also those with weak nerves among them, but now, in all strata of society, there are so many neurasthenics and people suffering from various nervous disorders that this alone cannot be considered a distinctive characteristic of the intermediate sex. Among men with abnormal deviation of sexual drive we can name outstanding writers (Oscar Wilde, Whit-

7 Moscow Criminal Investigation Department (*Московский уголовный розыск*) – a detective branch of the Moscow police.

man, Verlaine[8]), artists (Michelangelo) and musicians (Tchaikovsky), and this clearly proves that people of the intermediate sex cannot be classified as mentally and psychologically disordered.

A person born with an abnormal attraction to their own sex, denying their sex, cannot be called a criminal, a pervert, or a sick person. In this case, we see, on the one hand, a certain flaw, an aversion to men in terms of intimacy, and on the other, a unique feeling – the pseudohermaphrodite is a man in all moral respects. He bravely sacrifices his life at the front, on the barricades, and is distinguished by self-sacrifice, a sense of duty, leniency toward others. He ignores his apparent sex (female), he forgets it, he doesn't notice it, for he is psychologically male, and this is his innate feeling from his youth. To men, he is only a comrade, a friend, but nothing more. It is desirable that when passing judgment on homosexual people, their personality and spiritual qualities be considered first and foremost, and not their actions, which, as with normal people, constitute a private matter. When people of the intermediate sex are granted the right to do anything that does not infringe on the rights of others, they will undoubtedly try to imbue their love with as noble a tone as possible. Considering the existence of men capable of falling in love exclusively with men, and women – exclusively with women, Professor Halban[9] introduces a new term: "male psychological hermaphrodite," expanding the concept of hermaphroditism.

Psychological sexual characteristics can by no means be reduced to [having particular] sexual organs. Therefore, sexual drive, in terms of its origin, is just as much a primordial sexual characteristic [as having particular gonads], implanted by nature itself in the testicles [*sic*].

Society must finally acknowledge the following fact. People of the intermediate sex differ from everyone else in only one respect: their sexual desire is directed toward members of their own sex. In all other respects, there is no difference between them and normal people. They have the same characters, the same intelligence, the same will. Not everyone possesses the same energy and ability to control their passions. Among people of the intermediate sex, just as among the normal ones, there are weak-willed egotists and debauchees. What is forgiven to normal people, society should also forgive people of the intermediate sex. Excessive strictness leads to undesirable consequences.

8 In the original misspelled as "Верден" instead of "Верлен".
9 Josef von Halban (1870-1937) – an Austrian obstetrician and gynecologist.

In conclusion, I would like to say this about myself: by forcing me (a member of the intermediate sex) into hiding and persecuting me for supposed crimes (mutually consensual relationships with women), society has thereby compelled me to commit actual crimes. It has forced me, under the burden of unemployment, to become a criminal element. And yet, none of this would ever have happened to me if it weren't for that view of me. Even those people whom nature has created as pseudohermaphrodites have a right to reasonable freedom. Freedom will not lead to crime, but rather to the strengthening of morality and an honest, decent life. Since same-sex love in any form is deemed criminal and shameful, this hardens the heart of a person who cannot feel otherwise. If that's the case, he doesn't care about morality – every action he takes is labeled as indecent anyway. But when the very fact of a deviation of the sexual instinct from the norm is universally recognized and regarded as neither a crime nor a vice, people of the intermediate sex will feel their responsibility to society and become useful to it, once they are no longer oppressed and stifled by its lack of awareness and philistine ignorance.

A. O. Edelshtein

Towards a Clinical Picture of Transvestism*

(1927)

* **From the words *trans-vestis* (changing clothes).

In the study of sexual psychopathies, which, despite the enormous number of works on them, still provide the researcher with sufficient scope for his research, the chapter on transvestism is the youngest and still poorly developed. Although individual cases of the perversion that we now call *transvestism* can be found in older works, the science of transvestism received its final formulation and even its very name from *M. Hirschfeld*[10] only in 1910, and to this day this science remains in the same form as it was formulated by him 17 years ago, and the literature on this issue is extremely meager. We were able to find in the literature on this issue only two works by *Oehmig*[11] and *Lelewer*.[12]

Further gathering of material and its clinical analysis are undoubtedly extremely important for elucidating the many still unclear aspects of this perversion. Therefore, we consider it worthwhile to describe a case we observed in the Office for the Study of the Personality of the Criminal, which is all the more noteworthy because its instructive value extends beyond the sexual-pathological picture, but is also quite interesting from a criminal-psychopathological perspective.

M., Evgenia Fedorovna (names herself and is listed in the documents as Evgeniy Fedorovich), 29 years old.

Father, according to her, was a general and a baron; after verification – an engineer colonel, 55 years old, was killed before the revolution under unknown circumstances. By nature, he was gentle, lively, sociable, cheerful, but short-tempered. He allegedly shot his wife – the mother of our ward – out of jealousy.

Mother – 38 years old, was killed by her husband; mild, with a predominantly depressive background.

One of her five sisters was extremely religious and lived her entire life in a monastery.

Our ward was born on time. She developed normally in early childhood, growing up to be a lively, playful, and spirited child. Her mother spoiled her profusely, catering to her every whim.

10 Magnus Hirschfeld (1868-1935) – a Jewish German physician, one of the fathers of sexology, pioneer of struggle for LGBT rights, founder of the Scientific-Humanitarian Committee and the Institute of Sex Research in Berlin.
11 Ossian Oehmig – the author of „Beitrag zur Lehre vom Transvestitismus" (1913).
12 Hans Lelewer (1893-1957) – a German doctor, author of „Ein Fall von Transvestitismus mit starken Abbau von Ovarium im Blutserum" (1918).

From an early age, she showed a dislike for dolls and a penchant for boys' games, loved to fight, got into mischief. Between the ages of 6 and 9, her father often dressed her in boy's clothes. She enjoyed this, and later, between the ages of 12 and 15, this led to misunderstandings with her parents, as she began refusing to wear skirts. Sent to a boarding school, she was soon expelled for refusing to wear a girl's dress. She was homeschooled. Her studies were successful; she demonstrated remarkable abilities. She passed her external examinations every year. Childhood illnesses included measles, diphtheria, and scarlet fever.

She was 17 when her father died, following her mother's death, and she was left alone. Since then, she has always worn men's clothes and referred to herself with masculine forms. Her aunt took her to a convent, where she lived until the revolution. In 1918, she joined the Extraordinary Commission[13] and, after participating in the requisitioning and searches of the convent, was thrown out by her aunt. Since then, she has led a nomadic life. She wore men's clothing and passed herself off as a man. She worked in the investigative and punitive agencies, then in the military; she served on the Southern Front and took part in operations against bandits. In 1920, she was buried alive, lost consciousness, was ill for two months, suffered from *hemiparesis sinistra*. Upon returning from the front, she continued her service in the Internal Security Forces[14] and the GPU[15]. She allegedly held the position of regimental commissar there, although she had never been in the party. It was confirmed by her colleagues that this was incorrect. She held the position of political instructor but had no real responsibilities. She drew attention to herself with her boasting and raised doubts about her sex. While stationed in a provincial town (in 1922), she met a woman named S., who was her age and worked at the post office. She began courting her and soon married her, presenting documents in her own name, which she had changed to a masculine one at the start of her military service.

Homosexual desires first became apparent when she was 17. Since then, she has had numerous relationships. At 18, she was allegedly raped after being intoxicated. Obstetric examination confirms defloration. According to her, she never had heterosexual relations again. Her wife, for a relatively long time, suspected nothing, as M. never undresses in her presence and usually sleeps fully clothed.

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13 The All-Russian Extraordinary Commission for Combating Counterrevolution and Sabotage (*Всероссийская чрезвычайная комиссия по борьбе с контрреволюцией и саботажем*), commonly known as the Cheka – the Soviet internal security agency from 1917 to 1922.

14 Internal Security Forces of the Republic (*Войска внутренней охраны республики*) – a special military unit of the Cheka from 1917 to 1921.

15 State Political Directorate (*Государственное политическое управление*) – a Soviet internal security agency from 1922 to 1923. From 1923 to 1934, the acronym GPU referred to the republican sections of the Unified State Political Directorate (OGPU, *Объединённое государственное политическое управление*), encompassing the whole USSR.

For several months, M. made no sexual demands, and her wife ignored that. Only later did rumors reach her that M. was not a man, but a woman. M. finally confessed to her. It's worth noting that the Narkomyust[16] recognized the marriage as legal, as having been concluded by mutual consent. Later, during M.'s absence, S. became involved with one of her co-workers, with whom she now has a three-year-old child. M., upon learning of this, readily acknowledged him officially as her child and registered it in her name.

M. subsequently continued to have a number of relationships. It was determined that M. never exposed her body in the presence of other women. There were no typical lesbian intercourses, only cunnilingus, in which M. always played an active role, never allowing anyone to touch her genitalia. She was quite undiscerning in all her infatuations, both socially and physically.

She has been drinking alcohol since the age of 17. She has smoked a pipe since the age of 15. After the regiment in which she served was transferred to Moscow, she was soon discharged and had been unemployed ever since (for two years now); she was in dire need and lived on benefits from the Profsoyuz[17], where she had been involved in community work. Recently (early 1926), the police began receiving complaints against M., claiming she was posing as a local committee official, a criminal investigation agent, a member of the Mossoviet[18] Presidium, a party member, and so on. When she met domestic workers at the local committee office who came to complain about their employers, she took on the task of handling their cases, accepting a fee for it. It turned out she had already been prosecuted once for usurpation of power and once for hooliganism. She was also registered with the Tsentrorozysk[19] on charges of extortion. She was known for her frequent fights at home. Lately, she had been drinking heavily and often became dead drunk.

When brought in for questioning, she denied her guilt, but witness testimony confirmed all of the above. In the doctor's conversation with some of her acquaintances, including her former wife and her current wife (as she calls her latest relationship), M. emerged as a woman prone to boasting, lying, pretense, and posturing (sometimes feigning fits), yet at the same time as a woman of weak character. M.'s wife showed several photographs of her, in which she was photographed in civilian male clothing, smoking a cigarette. While under arrest, she filed complaints, went on hunger strikes, and

16 People's Commissariat of Justice (*Наро́дный комиссариа́т юсти́ции*).
17 A trade union; short for *professionál'nyy soyúz* (*профессиона́льный сою́з*)
18 Moscow City Council (*Московский городской совет*).
19 Central Investigative Department (*Центральное управление уголовного розыска*) – the main investigative agency of the RSFSR in 1918–1923.

demanded to see a doctor due to alleged tuberculosis with hemoptysis. When she was transferred to the prison hospital, she refused to stay there, since the hospital was for women and she was placed in the same ward with women and was asked to change into women's clothes.

The examination conducted by the medical commission revealed the following: completely female phenotype, infantile appearance, age younger than stated (29 years), no facial hair. The mammary glands are well-developed; the nipples are pigmented. The pubic line is pigmented; pubic hair is distributed in a female pattern; post-pregnancy scars are visible on the abdominal skin. The external genitalia show no noticeable abnormalities; the hymen consists of caranculae. The vaginal walls are distended; the cervix has small tears; the uterus is of normal size, firm, and in a normal position. The right ovary is cystic, about the size of a pigeon's egg, and tender. The left adnexa are normal. Internal organs: catarrhal changes in the apices of the lungs, cardiac fatigue, generalized anemia; a mass is palpable in the region of the vermiform appendix, apparently due to fusion with the right adnexa. Based on the above, we have reached a unanimous conclusion that this case involves a woman exhibiting normal functions of female organism (menstruation, pregnancy).

The case was soon dismissed. However, in the fall, she was again sentenced to one month in prison for hooliganism. Later, after being transferred to a hospital, she became involved with a female prison guard there; they began a relationship, and after the guard was dismissed from service for having a romantic relationship with an inmate, she moved in with her, having completely broken up with her former wife.

Of particular note is her work "The History of My Illness (A Brief Confession of a Person of the Intermediate Sex, a Male Psycho-hermaphrodite)".

…
[*See pp. 7-13.*]
…

The clinical interpretation of this case presents no particular difficulties. What comes to the fore here are rather pronounced traits of a *hysterical personality*: a tendency toward constant posturing, a love of theatricality coupled with a very lively, though not always stable, affectivity, extreme superficiality of the psyche, egocentrism, a desire to put oneself in the spotlight, and a thirst to play a role – such

are the basic features of M. This serves as further confirmation of what *Bleuler*[20] stated: "It is worth noting how easily the generally hysterical person endures their 'suffering.' Their emotional outbursts are mostly theatrical in nature; the true intensity of the affect does not correspond to the amount of cries and tears expended." If we recall all the numerous notes, she bombarded the doctor with, her threats to go on a hunger strike and the multitude of frivolous complaints and threats that were forgotten within ten minutes – all of this paints a very vivid clinical picture. Her autobiography, as quoted above, differs significantly from what one usually hears from other homosexuals. Here, as well as in her sexual urges, which we will have to discuss in greater detail later, there is also a mark of hysteria, which lends this aspect of her psyche a sense of artificiality, contrivance, and pretense, which in no way allows us to consider homosexuality as biological in nature in this particular case. "She suffers from these urges of hers; no one understands her enigmatic nature." All of this fits perfectly into the concept of hysterical personalities outlined by *Gruhle*.[21]

To this we must add one more – perhaps the most striking aspect of her psyche – her *pseudological nature*. During our first conversation with her, on the day of her initial arrest, she claimed to be the daughter of a baron and a general and told many other stories that were later found to be untrue upon verification with her former colleagues from the military. It is highly likely that her romantic account of her mother's death is also untrue. Unfortunately, since she has no relatives, it is not possible to verify this. Similarly, the story about her rape is also very likely to be false, especially given the evidence of a pregnancy.[22] In general, from this perspective, we are dealing with the most common form of *Pseudologia phantastica*. *Kraepelin*[23], *Bleuler*, and others have pointed out the frequent association of this latter form with hysteria.

However, the clinical picture of this case is not limited to this, and if we had only the information described, the case would hardly be of much interest.

Undoubtedly, disorders related to sexual drives come to the forefront here, and first and foremost, we must focus on the desire to cross-dress – *transvestism.*

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20 Paul Bleuler (1857-1939) – a Swiss psychiatrist, pioneer in schizophrenia research (coined the term, among other contributions).

21 Hans Gruhle (1880-1958) – a German psychiatrist.

22 The belief that rape cannot result in pregnancy – or that it does so only very rarely – has persisted for a surprisingly long time.

23 Emil Kraepelin (1856-1926) – a German pioneer in psychiatry, co-discoverer of Alzheimer's disease, eugenicist.

We find an almost identical case described by *Krafft-Ebing*[24] long before the term "transvestism" was coined by *Hirschfeld*.

In his classic work, *Krafft-Ebing* describes a striking case that undoubtedly corresponds to what we now call transvestism. The case concerned a certain Countess *Sarolta* (Charlotte). Like our M., she had been raised as a boy from childhood and had become accustomed to the corresponding pastimes. Her father even gave her the masculine name Sandor. She wore men's clothing and always felt repulsed by women's dresses. As early as age 13, she began having homosexual relationships and even frequented brothels. These relationships were fleeting. She had only one three-year relationship, during which she even signed a marriage contract, and finally, in 1888, she married a certain Maria E. She lived happily with her until her father-in-law filed a complaint, accusing her of fraud and claiming that she was a woman, not a man. Just like M., *Sarolta* also would not allow anyone to touch her genitals. "Her shyness towards women goes so far that she would rather sleep with a man than with a woman. When she needed to relieve herself or change her underwear, she asked her cellmate to turn toward the window and not look at her" (*Krafft-Ebing*). Similarly, the physical aspect of a woman held no significance for her. She also practiced cunnilingus.

In this case, just as in ours, we have a combination of transvestism and homosexuality. Based on this and similar cases, *Krafft-Ebing* viewed this phenomenon as merely a variant of homosexuality.

However, as *M. Hirschfeld* points out, such a combination is by no means necessary. He emphasizes the prevalence of transvestites who do not exhibit any homosexual tendencies. He says: "Just as there are homosexuals who are not transvestites at all, there are also transvestites who experience a much stronger attraction to the opposite sex." This is how he describes a certain officer who, in his transformed state, goes by the name "Edita." He was married, had a child, was happy in his family life, and had never exhibited any other perversions. Although he was a passionate smoker and couldn't go two minutes without a cigar, when he became Edita, he never smoked. He did housework, cooked meals, and performed other women's work, that he usually found repulsive. *Oehmig* describes a case in which a worker with seven children, who had previously been prosecuted for exhibitionism and exhibited fetishistic tendencies but had never displayed homosexuality, suffered from transvestism.

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24 Richard von Krafft-Ebing (1840-1902) – an Austrian-German psychiatrist and sexologist, author of the pioneering work "Psychopathia Sexualis" (1886).

We have also observed cases of transvestism without any homosexual tendencies during our work in correctional facilities.

So, *U., Elizaveta*, 17 years old, the daughter of a worker. She was raised by relatives since the age of 6. She has a basic education. She worked as a courier for several years and then at a confectionery factory. She has three prior convictions: two for theft, one for hooliganism. For the past two years, despite the lack of financial need, she has been stealing under the influence of her friends. She hasn't worn skirts since she was 12. Her brother brought her boy's clothes as a gift, which she really liked. She began to think often about how she could become a man, but now she has come to terms with it – "since it's a mistake of nature, there's nothing to be done" – yet she continues to wear men's clothes. She has never been sexually active. She has never felt any attraction to either sex. Not only is she indifferent to any kind of advances, but she also feels uncomfortable when men make them towards her. She is more shy around men than around women. Periods have been normal since she was 15. Secondary sexual characteristics are underdeveloped. The mammary glands are small, body hair is sparse, voice is deep. Chronic alcoholism; aggressive and combative when intoxicated. Since age 12, she has had seizures accompanied by loss of consciousness, biting her tongue, and urinary incontinence. Repeated severe head injuries. A history of serious infections (all three types of typhus, scarlet fever). By character, she is withdrawn, irritable, and prone to bouts of melancholy malice. Regarding heritability: father, 63 years old, a chronic alcoholic, hot-tempered, quick to anger; mother, 59 years old, has suffered an episode of mental illness.

Diagnosis: epilepsy, dipsomania, transvestism.

t seems, however, that in most cases of transvestism without homosexual tendencies, the underlying cause may, in some instances, be phenomena of fetishism, as in the case of the aforementioned "Aunt Edita" and others described by *Hirschfeld* – while in other instances, it is what *Havelock Ellis*[25] calls "*autoerotism*," and *Rohleder*[26] – "*automonosexualism*" (both of these concepts were much more aptly termed "*psychological onanism*" by *Hufeland*[27]). In this regard, *Hirschfeld* is unlikely to be correct in his dismissal of this aspect of transvestism. Of course, in other cases of transvestism associated

25 Henry Havelock Ellis (1859–1939) – an English physician and social reformer, one of the founders of sexology, a pioneer in research on LGBT issues, and a eugenics campaigner.
26 Hermann Rohleder (1866–1934) – a German physician and sexologist.
27 In the original, "Hufelad" – probably a typing error.
Christoph Wilhelm Hufeland (1762–1836) – a German physician, advocate of a healthy lifestyle, and the originator of the term "macrobiotic."

with homosexuality – as in our case – the underlying mechanisms are fundamentally different. An analysis of M.'s sexual constitution reveals a thoroughly feminine physique with no abnormalities in genital structure, sufficient secondary sexual characteristics, a predominance of feminine facial features, and a feminine voice. It's true, though, that her periods started a little late and are light. Apparently, she was *graviditas* and had been hiding it. All in all, from a biological standpoint, there's no doubt.

Thus, we must turn to purely psychological factors underlying the origin of this perversion. We will not, however, address the long-standing debate over the nature of homosexuality, its biological or psychological causes.

It is interesting to note the observation by *Lelewer*, who described a transvestite – a man without homosexual desires – in whom the *Abderhalden* test[28] yielded a positive result for ovaries.

While it is not always possible to fully trace the origins of this perversion in all cases of transvestism, in our case the origins are quite clear, suggesting that certain abnormalities in sexual behavior can be prevented to some extent through proper sex education.

The lack of proper upbringing – and, as is often the case, such as in this instance, an outright improper, harmful upbringing – undoubtedly has a serious impact, for it can determine the direction of sexual drive at a time when the child is, in essence, still bisexual.[29] We plan to return to this extremely important issue of the psychological foundations of sex education in the future, using different material. For now, we will simply emphasize that this particular case is instructive precisely because it illustrates this aspect of the issue in an exceptionally clear way. There is no doubt that the social future of such a subject is very bleak.

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28 The Abderhalden reaction – a pregnancy test developed by Swiss biochemist Emil Abderhalden (1877–1950). Due to frequent false-positive results, it was abandoned in the mid-1920s.
Abderhalden based his test on his own theory of defensive enzymes, according to which immune stress induced the production of proteases. According to Abderhalden, this made it possible to diagnose a range of ailments by analyzing the products of proteolysis in the blood. Because Abderhalden's experimental results could not be replicated, his theory was discarded by the late 1920s, with the exception of Germany, where, after the Nazis came to power, the theory of defensive enzymes gained the status of an official branch of "German medicine." Abderhalden played an active role in the Nazification of German science and academic life. It is now generally accepted that Abderhalden likely deliberately falsified the results of his experiments.

29 Freud argued that heterosexuality is the result of the repression of innate sexual instincts during the phallic stage (ages 4–5). According to Freud, sexual drives do not distinguish between the sexes at an earlier stage, so people are born bisexual. Hirschfeld was also a proponent of the theory of innate bisexuality.

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